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PLANNING SEMINARS FOR A CURRICULUM REFORM PROGRAM IN SOCIAL STUDIES AND HISTORY.

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DURING A 3-MONTH PERIOD (MARCH TO JUNE 1963) A GROUP OF SCHOLARS MET IN WEEKLY SESSIONS TO DISCUSS AND PLAN THE GENERAL STRUCTURE OF THE CURRICULUM REFORM PROGRAM AND THE SPECIFIC UNITS THAT MIGHT BECOME PARTS OF AN OVERALL DESIGN. THE COMMITTEE'S WORK DIVIDED ITSELF INTO FOUR CATEGORIES (1) THE CREATION OF BASIC PRINCIPLES DRAWN FROM THE SOCIAL SCIENCES AND HISTORY WHICH WILL SERVE AS THE ORGANIZING STRUCTURE FOR THE SEQUENCE OF INSTRUCTIONAL UNITS TO BE PREPARED AS PART OF THE PROGRAM, (2) THE CREATION OF "GUT ASSUMPTIONS", ATTITUDES, AND VALUES THAT SURROUND THE BASIC PRINCIPLES AND PROVIDE ANOTHER PART OF THE ESSENTIAL STRUCTURE OF UNITS, (3) THE CREATION OF PEDAGOGICAL HYPOTHESES AND PROPOSED TECHNIQUES BY MEANS OF WHICH THE BASIC PRINCIPLES WOULD BE TRANSLATED INTO INSTRUCTIONAL MATERIALS AND UNITS, AND (4) THE CREATION OF SPECIFIC TRIAL UNITS BASED UPON ALL THE FOREGOING AND DESIGNED TO BE TESTED IN SCHOOLS AND REVISED AS EXPERIENCE IN THE SCHOOLS DICTATES. THE FIRST THREE CATEGORIES HAVE BEEN COMPLETED. THE FOURTH CATEGORY IS IN WORK. (HB)

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A Report to

The Cooperative Research Branch

Office of Education

U.S. Department of Health, Education and Welfare

on

Contract OE-3-10-097

Planning Seminars for a Curriculum Reform Program

in Social Studies and History

Submitted by: Massachusetts Institute of Technology

January 18, 1964

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July 15, 1964

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In March of 1963, the Co-operative Research Branch of the U. S. Office of Education made a grant to the Massachusetts Institute of Technology for the interim support of planning seminars for a curriculum reform program in social studies and history. The grant totaled $28,835 for a period of three months.

The specific purpose of the planning seminars and, therefore, of the grant, was to make it possible for a group of leading scholars and educators in the social sciences and history to prepare the broad outlines of a major social studies curriculum program ranging from the first through the twelfth grades. The group of scholars, headed by Elting E. Morison of the Massachusetts Institute of Technology, was in the process of preparing this outline under the auspices of the American Council of Learned Societies and Educational Services Incorporated.

During the three months covered by the proposal (March to June, 1963), the group of scholars, known as the program's Planning Committee, met in weekly sessions to discuss and plan both the general structure of the program and the specific units that might become parts of the over-all design. The members of the Planning Committee who participated actively in these seminars were:

Elting Morison, Chairman
Professor of History
Massachusetts Institute of Technology

Jerome Bruner
Professor of Psychology
Director, Center for Cognitive Studies
Harvard University

Douglas Oliver
Professor of Anthropology
Harvard University

Franklin Patterson
Professor of Political Science
Director, Lincoln Filene Center
Tufts University

George Homans
Professor of Sociology
Harvard University

Gerald Else
Professor of Classics
University of Michigan

Everett Mendelsohn
Assistant Professor of the History of Science
Harvard University

Charles Brown
Superintendent of Schools
Newton, Massachusetts

Gilbert Oakley, Jr.
Executive Vice President
Educational Services Incorporated

Stephen White
Assistant to the President
Educational Services Incorporated

Evans Clinchy
Acting Executive Officer
Social Studies Curriculum Program
Educational Services Incorporated

The meetings were conducted on the basis of free discussion, often on the basis of papers prepared by the members between meetings. The Committee's work divided itself roughly into four basic intellectual and operational categories:

1. The creation of a set of basic principles drawn from the social sciences and history which would serve as the organizing structure of the entire sequence of instructional units to be prepared as part of the program.

2. The creation of a set of what came to be called "gut assumptions", or basic attitudes and values that would surround the basic principles and provide another part of the essential structure of the units.

3. The creation of a set of pedagogical hypotheses and proposed techniques by means of which the basic principles would be translated into instructional materials and units.

4. The creation of specific trial units based upon all of the foregoing and designed to be tested in schools and revised as experience in the schools dictated.

The work of the first three categories has been completed as a result of the present grant. The work of the last category is now in progress as a result of further grants made to the program by The Ford Foundation and the National Science Foundation. These further grants were made possible by the work completed under the provisions of the present grant and by interim funds made available to the program from the corporate funds of Educational Services Incorporated.

The results of the work in the first three categories are appended as Attachment I. A brief report on the work in progress under the fourth category is appended as Attachment II.

NOT FOR PUBLICATION

BASIC GENERALIZATIONS

For

A PROGRAM OF CURRICULUM DEVELOPMENT

in

THE SOCIAL STUDIES

by

EDUCATIONAL SERVICES INCORPORATED

44-A Brattle Street
Cambridge 38
Massachusetts

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II. General Propositions

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I. FOREWORD

This summary of basic generalizations for a program of curriculum development in the social studies has evolved from more than twelve months of thinking and planning by a group of scholars and educators brought together by Educational Services Incorporated with the cooperation of the American Council of Learned Societies. It is in no sense intended to be the only possible approach to the teaching of the social studies, nor is this preliminary and incomplete version considered in any way unalterable by future planning and experience in the schools. We do, however, intend that the curriculum we devise will involve a logical progression from the first through the twelfth grade and that it will also involve an integration of the various disciplines.

These generalizations were worked out by a planning committee of the Social Studies Program of Educational Services Incorporated:

Elting E. Morison, M.I.T., Chairman	(History)
Charles E. Brown, Newton	
Jerome S. Bruner, Harvard	(Psychology)
Evans Clinchy, ESI	
Gerald F. Else, Michigan	(Classics)
George C. Homans, Harvard	(Sociology)
James R. Killian, Jr., M.I.T. & ESI	
Everett Mendelsohn, Harvard	(History of Science)
Gilbert Oakley, Jr., ESI	
Douglas Oliver, Harvard	(Anthropology)
Franklin Patterson, Tufts	(Political Science)
Stephen White, ESI	
Jerrold R. Zacharias, M.I.T. & ESI	(Physics)

II. GENERAL PROPOSITIONS

We set down here the conclusions we have tentatively reached on a design for the teaching of the social studies, especially history, sociology, anthropology, economics, political science, and the classics, in elementary and secondary schools. Our main concern in this section is with asking what intellectual powers we want the students to come out with at the end, rather than with designing particular courses and methods of teaching for particular grades.

The students for whom we design this program will participate as citizens in the institutions of a Western democracy, in increasingly close symbiosis with societies of very different traditions, and in a world of conflict and rapid change. Accordingly, we want them to learn about the characteristics of societies in general and the relations between society and the individual; we want them to learn to compare societies; we want them to learn about the historical processes of social change, and specifically about the kinds of problems Western institutions have characteristically encountered. We want to make particularly sure that the historical process is not neglected in favor of a study of the analysis of social organization at one point in time. No student, and especially no student today, can afford to miss whatever can be learned about social change. Nor, in the endeavor to escape from conventional history, do we want our students to abandon the study of political problems, though conventional history has been especially concerned with them. They are, again, too important to be abandoned.

It goes without saying that we do not want our students merely to learn facts about these subjects. One of the troubles with social studies

in the schools today is that they are too often merely descriptive. Sample question: What is your postman supposed to do? We want our students to begin to learn a science, and the heart of a science is its structure of generalizations. The structure, indeed, economizes learning by providing control of, and meaning for, the welter of mere fact. It simplifies the welter by showing how a variety of different facts can be explained by a limited number of generalizations, and how the latter can generate predictions of new facts. We want our students to learn a structure of generalizations that will help them think intelligently about society and the participation of the individual(s) in it under conditions in which both societies and individuals will encounter problems in some ways new and in some ways similar to problems encountered earlier in the human experience. We want our students to learn to think of themselves as members of a society with all the obligations attendant thereto, but also as individuals, not helpless before circumstance, but possessed of the power to change their circumstances and fulfill their reasonable desires.

Certain of the generalizations we hope students will learn might better be called fundamental attitudes. These we hope will become not just part of the students' intellectual style, but part of their characters. We should like to have a hand in producing men as well as minds. To this end, generalizations about society and the behavior of other men are not enough. We hope to engage each student in a search for himself, to give him continuously a chance to exercise his own imagination, feelings and judgment.

Later on we give a tentative list of the chief generalizations and attitudes we should like to teach. Two comments should be made upon it. Notice, first, that it is a single list. The reason for this is that we

want to teach a single subject. History, sociology, anthropology, may for convenience be separated as academic disciplines, but they all deal with a single thing: the behavior of men in society. Accordingly, we propose to teach them jointly, not separately. Remember, second, that the status of generalizations in the social sciences is somewhat different from what it is in the natural sciences. Physicists might disagree about which of their generalizations it was most important to teach, but they would be able to agree about which of these were well supported by evidence and how the generalizations should be rigorously formulated. Social scientists are much less likely to agree about either the truth or the form of their generalizations. Although we think that many social scientists would agree with our list, certainly not all would. Yet the teaching of an intellectual structure is so important that it should not be sacrificed to the endeavor to obtain a universal consensus.

Our structure of generalizations is not, of course, to be taught in the abstract, but through the study of concrete subject matter chosen and organized in several out of the many possible ways. We want to teach generalizations about both the structure of societies and their processes of change over time, and we want to make no artificial separation between the two. We also want to pay particular, though by no means exclusive attention to the Western tradition. Our choice and organization of subject matter must allow us to reach these goals.

What we propose is an essentially developmental sequence of topics. That is, our topics will not follow one another in a strict time sequence, but will nevertheless be historically ordered in that they will follow a sequence of social development. In the early school grades we shall introduce our students to some of our generalizations through comparative studies

of primitive societies of hunters and gatherers. We shall then go on to examine the invention of advanced technologies in agriculture and metallurgy, showing how they allowed the development of the first city-states and high civilizations in the Near East and elsewhere, including contemporary agricultural societies. Having laid the groundwork for understanding later developments, we shall, at about grade seven, study the social organization and historical process in such societies in the Western tradition, as Greece, Rome, and Florence, again with a few briefer comparative studies of societies such as Baghdad and Mexico City in other traditions at the same periods of time. We then propose a course that might be called "From Subject to Citizen" dealing with the transition of England and her American colonies from their medieval to their modern types of constitution. At about grade nine we propose a course on the development, institutions, and problems of the modern urban megalopolis. In this way we hope to reconcile the comparative study of social structure with an emphasis on the historical process, especially within the Western tradition.

We have only just begun to think about the subject matter for the later years of high school. Beyond the intention to make these years a logical extension -- in terms of subject matter and intellectual sophistication -- of the earlier studies, we have as yet no ideas that are firm or clear enough to describe here. The development of a curriculum for this part of high school education is our primary undertaking for the next few months.

The methods and materials by which the concrete subject matter shall be made to bring forth our structure of generalizations will have to be worked out experimentally in close and mutual collaboration with men and

women experienced in teaching children of various ages. We begin with the belief that a structure of generalizations can be taught in some intellectually honest way at almost any stage in a child's development, and that if it can be, it should be. Indeed, an intuitive, non-rigorous appreciation of a generalization precedes and is a necessary condition for its later explicit formalization. Though a structure of generalizations eventually explains facts by a deductive process, it is not best learned deductively, but by induction from the most concrete materials. If, moreover, a student is to assimilate a generalization to his thinking, the concrete materials should be presented in such a way that he makes the induction himself. (If, for instance, one wants to teach students the difficulties of decision-making, give them the information available to the persons who had to make some historical decision, and ask them to make it themselves. Only later tell them what choice was actually made and what the outcome was.) Finally, the process of induction is greatly furthered by the use of contrast. (For instance, the notion that there is a relation between the technology and the other institutions of a primitive tribe is most likely to emerge if two different tribes are contrasted.)

We strongly suspect that the effective teaching of this sort of intellectual structure according to these principles will require and stimulate some fundamental changes in the American school as an institution. Among these changes we believe will be the ultimate disappearance of the graded curriculum; the development of an intimate relationship between teacher and pupil in which both work more closely together in the discussion and interpretation of the subject matter; the creation of a new system of teacher training to produce a new kind of teacher learning.

We recognize that a proposal like ours, which frankly takes the nature

of society, its structure and its changes over time, as the main focus, is not the only possible way of teaching social studies in our schools. Another method might start with the generalizations of individual and social psychology, putting no emphasis on the larger social units and the historical process. Yet we believe that our general line of attack is one of the most promising.

In concluding, we present some of the leading generalizations and gut assumptions which we believe should guide us in the construction of this intellectual sequence and which, we hope, would become part of the student's thought and feeling by the end of his school years. We state these tentatively, fully recognizing that they are at all times subject to modification and addition, not least by the investigation of the students and teachers themselves.

Some Leading Generalizations

1. As members of a single species, all men possess some general psychological characteristics in common.
2. Men are animals whose instincts, while strong, are not very specific and who require a long period of nurturance. Under these conditions, their behavior is largely conditioned by their environments, including the social environments, the societies, they themselves have made.
3. The members of a society develop rules (institutions) by conforming to which they collaborate to obtain rewards, both instinctual rewards, like sex, and those they have acquired by conditioning. The whole, made up by these rules, is called a culture.
4. The members do not conform to the institutions unless by doing so they do obtain rewards, which may be both diffuse and deferred.
5. The members of a society tend to transmit its culture to their children.
6. The cultures of different societies differ greatly, but fulfill comparable functions. That is, all societies have institutions in which the members collaborate to get food, rear children, etc., but the food-getting, child-rearing, etc. institutions differ from society to society.
7. The differences between cultures, in spite of the psychological unity of mankind, are to be attributed to (a) differences in the circumstances in which different societies are placed and which make different institutions rewarding, and, (b) differences in the past histories of the societies. (see No. 5.)
8. Among the "circumstances", two are of particular importance: (a) the physical and animal environment,and, (b) the technology. These circumstances set limits on the institutions possible in a society.
9. The members of a society have from time to time either made technical inventions or have borrowed them from other societies. These inventions

are of three types: (a) means of amplifying physical powers, (b) means of amplifying sensing, detection, or communication, and (c) means of amplifying the powers of human ratiocination, often embodied in language and other symbol systems.

10. Language is the most distinctive of man's inventions. It allows man to deal with his world in a manner that has arbitrariness and remoteness as design features. He is able to refer to events in a manner that is independent of the events themselves and by techniques of reference that are not replicas of the events themselves. Since language is also productive, this also makes it possible to operate upon and transform events in a manner that goes beyond direct experience of the events. Thus the range of ratiocination open to man is almost limitless.
11. One of the ways in which man expresses his vision of the world, beyond the invention of technologies and institutions, is through art, religion, and philosophy. These serve to define reality, to delineate the possible, to make it possible to cope with terror. Man's art, religion, and philosophy then become an aspect of reality, indeed, serve to form his experience.
12. Certain sorts of technical inventions cannot be adopted unless the society has some institution by which its members can collaborate in using the invention. That is, its adoption depends on the past cultural history.
13. In turn, technical inventions have tended to raise the standard of living of a society or its population density or both. Increasingly they have allowed men to change their physical environment instead of simply adapting to it. They have also produced a surplus (capital) which has allowed men increasing freedom to develop new social

institutions (social inventions)

14. The institutions of a society tend to intermesh: a change in one is apt to produce changes in some of the others.
15. In particular, technical inventions and the new institutions associated with them have tended to link larger numbers of persons together in one society and, relatedly, to increase the division of labor (individual and group specialization).
16. All societies have developed in different degrees of elaboration special institutions for insuring conformity to other institutions (law) or for changing institutions. These we shall broadly call political institutions. All ultimately use the threat of force to try to insure that conformity to institutions shall be rewarding.
17. Political institutions tend to get specialized as much as other institutions and to become related to social differentiation: e.g. a ruling class.
18. The introduction of technical or social inventions is apt to have different effects on different individuals or groups in a society. This is more likely the greater the differentiation of the society.
19. Some of these effects provide inducements for individuals and groups to behave in ways not in accord with existing institutions. This may result in the development of new institutions, but it creates in any case a problem for political institutions, concerned as they are with conformity.
20. When men feel that their contributions to society are justly rewarded, they will respond with loyalty and energy. But some of the effects of social and technical inventions are apt to change the relative rewards of some persons and groups compared with others. If the change is for

the worse, that is, unjust, the persons in question will become angry. That is, any social change is apt to produce social conflict.

21. Angry people are apt to find rewarding any actions that hurt those responsible for unjust changes. In the nature of the case, their anger is apt to be directed at those persons most closely associated with the operation of the political institutions.

22. Social conflict in a mild degree is a stimulus to institutional reform. In a violent degree, it threatens the very bases of a society, which is a collaborative effort. It may, indeed, lead to social decline by rendering some kinds of collaborative institutions unworkable, including political ones.

23. The continuing problem, therefore, for political institutions and for those chiefly concerned with operating them is that of reconciling two purposes: allowing useful technical and social changes to take effect, and minimizing the felt injustices the changes usually provoke. This is called reconciling freedom and justice.

24. Instead of depending on the good will and intelligence of individual politicians or of a ruling class to accomplish the reconciliation, some societies have tried to devise institutions that will tend to do so. One class of such institutions is called democracy.

Gut Assumptions

1. While recognizing the necessity for non-evaluation at certain stages of scientific inquiry, we as citizens are nevertheless committed to certain views (values) about what is good for individual men and what individual men can be, and as students and teachers we share certain convictions about the kinds of societies in which these values may be most generally realized.
2. Man still has a very good chance, and by intelligent study of his own condition, past and present, public and private, he will measurably increase his chances.
3. Civilization has been a success, but a success that is never secure.
4. Human institutions are the product of human decisions. Remember this when a single man seems to be the sport of forces beyond his own control. The processes of history may look inevitable, but "the way the inevitable is brought about is by effort," and every man can legitimately seek the opportunity to make his own effort -- which may be determining.
5. Some of the decisions are obvious; many are not. They are often made with inadequate information under conditions of stress. Moreover "you never get something for nothing:" all decisions incur costs, in that the renounced alternative always has real advantages.
6. Because decisions have these features, men try to avoid making them. But not to make a decision is itself a decision. Men must act or have action forced upon them. When reason has done its best, and it is never enough, action depends on faith. At some point and in some degree, we must always act on the undemonstrable.
7. Anxiety destroys action. Stay loose. The hardest thing in the world is "to act without attachment to results," but do your best to cultivate it.
8. Every successful action creates new problems. Remember the tragic

antinomies of the human condition. An institution successful in one way and at one time may help undo society at others. Men are more easily trapped by their successes than by their failures, and some of their noblest characteristics are also their most dangerous ones.

9. There is nothing that is good across the board, no value to be maximized at the expense of every other. Listen to the doctrinaire idealist with great care.

10. There are no perfect institutions, no perfectly just societies. To act as if there could be is to make institutions and societies less good than they might otherwise have been. It is easier to criticise a society than to improve it, but to give up trying to improve it is no way out.

11. There are human beings on both sides of every issue. So if we must fight, let the victors be generous.

12. Reduce fear and injustice and you reduce hate. Fear creates the very thing it was afraid of. Hate destroys collaboration, and civilization is a collaborative effort. Hate is the primeval danger. Beware of those who preach it even for the best of reasons.

13. Punishment and force are poor methods of governing men, but terribly attractive ones. You may have to use them, and civilization has rested on the death of men, but beware of this habit-forming drug.

14. It is necessary to learn about the certainty of change and decay; but it is also necessary in any schooling to discover the possibility of order and joy.

15. It is all very well, indeed it is very important, for anybody to learn about the characteristics of societies in general and the relations between society and the individual, but, in any schooling worth its salt, an individual must have the opportunity to find out who he is as well as what he relates to.. If he has powers let him be given the chance to

explore them and the faith to use them.

16. Let us now praise famous men and our fathers that begat us!

III. PEDAGOGICAL IMPLICATIONS AND METHODS

If social studies are to be taught in the spirit that we have described, then it is necessary to make available new kinds of teaching materials and to encourage the development of certain styles of teaching and learning. Our insistence upon the importance of structure and induction in learning makes the task of translating our ideas into practice especially challenging. Success in the venture rests upon our ability to stimulate students to think for themselves, to evaluate their world humanely, to be open and hopeful in their pursuit of meaning. However much we have stressed the role of generative propositions in bringing order to a subject, it is quite clear that such generative propositions cannot simply be handed to the student. He must have a hand in discovering them for himself.

Teachers, books, materials, exercises will all be crucial to the achievement of our goals. A few words about each will set forth the philosophical issues as well as the practical ones.

Books. The traditional textbook has as its inherent fault that it is forced to be expository, and this is certainly its shortcoming as an instrument in the kind of curriculum we are proposing. Rather, we would hope to place the emphasis on a series of distinct but connected "monographs" or short paperbacks, each dealing with a related aspect of the term's work. The scope of each paperback would, of course, vary. But it is part of the plan of their construction to have them share certain common propositions and assumptions set forth in earlier pages of this set. A set of paperbacks organized within a unit would not have "complete coverage" as an object, but would rather attempt to define various related topics or problems within the unit in some degree of depth. Not only should these paperbacks have merit

from a scholarly point of view, they should be written in a style that makes them distinguished in their own right. Though the books will reflect the point of view of the project, they will in the end be the products of individual scholars and writers, forming their materials in the manner that expresses their own best view. In developing a set of books for each term or unit in the curriculum, some of the books will be more advanced in treatment than the majority of students are able to handle. In the unit "Subject to Citizen", for example, we may include a paperback on the transition from faith to reason in philosophical, political, and scientific thinking. The interested student--or the interested teacher--can use it as befits his inclinations and available time.

Materials for the teacher. Integrating the work of a particular unit or term is a task to be shared jointly by teacher and student. A class "text" should not be used for this purpose. Instead, we intend to prepare for each unit a teacher's "guide" with the specific aim of helping the teacher to a sense of the different interpretations, the different perspectives that can be brought to bear on the particular subject, and the different kinds of additional material that may be used. The teacher's guide is a very special kind of literature that needs much seraching inquiry. As its best, it is part of a dialogue between the scholar at the forefront of a field and the teacher who has the responsibility of imparting knowledge about that field. Let the scholar be as candid about his doubts as he is about his organizing ideas and informing passions. It is more important for the scholar writing a guide to leave the teacher with a set of great and disturbing questions than to provide him a recipe for explaining the stability of the Venetain Republic.

Documents and the particular. Our interest in documentary material

goes beyond the ordinary preference for "primary sources" in the treating of social studies. We shall make every possible effort to select for reproducing in original form the great political, social and literary documents that seem related to a given curriculum unit. But we also feel the need for a kind of material and for a way of dealing with the material that will create a more vivid sense of the particular situation. Let there be, for example, a set of documents (including pictures, maps, drawings, letters, rent rolls, accounts) bearing on the life of a Whig nobleman, of a squire of the same neighborhood, of the local parish church, of the village constable, and so on. Our interest is to offer these materials to students as often as possible, not in a single volume, printed up in some orderly scheme, but as loose pieces in a random pile or bundle. By putting the several pieces together himself, building his own structure of a particular event, establishing for himself the significant relationships in a situation, the student will, we hope, increase his own responsiveness to and understanding of not only an historical occasion, but the series of particular situations he himself will have to deal with. Abstractions about the life of society, presented in isolation from the rich disorderly <u>actual</u> tapestry of life tend to produce responses barren and inhumane in a student.

<u>Film and the arts</u>. For certain units, film is crucial, though its use as an educational device is in general poorly understood. In presenting more primitive cultures, as we plan to do in the first six grades, films of the life of simple cultures can provide an incomparable sense of a way of life, of the technology of a people, of the constraints placed on man by his natural surroundings. By the use of moving pictures, students who cannot yet read or are just beginning to read can learn important things that they could not yet learn from books. Indeed, it is only through films

that one can properly and economically teach how we track down the nature and significance of man's unwritten past--his efforts to domesticate plants, to construct a city, to put new tools to work. Film reconstructions of archaeological work--whether of the Agora or at Sumer or in Yucatan--are indispensable not only for informing about substance but also for teaching the methods of producing and discovering knowledge.

We feel that the talents of the film documentarist have never properly been linked to the educational enterprise. The enormous advances that have already been made through photography in presenting graphic and plastic art certainly should find their way appropriately into the class room.

We are aware that film as an educational instrument is still in the experimental stage. We propose to experiment with it in the hope of more firmly establishing its limits and virtues. To this end we have made a budgetary provision based on the assumption that films properly made will have an important place in our curriculum, especially at the lower grades. Since films are expensive the figure is large. Should early experiment demonstrate that the film, as with any other teaching device we propose to test, is less effective than we now believe, the budgetary provision will of course be changed.

Student exercises. In the social studies we are only beginning to appreciate what can be done by the student working on his own or in small working parties. The range of possible student exercises is great. In the earlier grades, students working with primitive cultures can and should be given an opportunity to reconstruct a culture from some minimum set of artifacts and descriptions. Or in the case of the more advanced student, what can he predict from knowledge of an inherent contradiction within a society?--that after the Inquisition of 1492 a succession of Spanish kings

controlling a widespread new empire bent their efforts to rooting out heresy and the new conceptions of reason that were abroad in Europe. How might this affect the Spanish colonial pattern? However wisely one prepares books and documents and however well one prepares teachers to carry on in the inductive spirit, the formal setting of the school risks the danger of producing inert, benchbound students. The exercises that may be suggested--and they should only be suggestions--should activate the student, turn him into his own social scientist, his own historian, his own evaluator of what is wisdom and what is folly in man's conduct of his affairs.

In short, a curriculum to be effective must be translated into the instruments that make it possible for teacher and student to get on with learning and inquiry. We have only suggested some of the major issues involved in the preparation of these instruments. It is here that experimentation will be crucial, here where we shall have to learn how to do it by trying.

A STATEMENT OF THE AIMS OF THE COURSES OF STUDY BEING DEVELOPED BY THE SOCIAL STUDIES PROGRAM

EDUCATIONAL SERVICES
INCORPORATED

44-A BRATTLE STREET
CAMBRIDGE, MASSACHUSETTS

JULY 1964

I. AIMS OF THE ELEMENTARY SEQUENCE

The elementary sequence does not pretend to encompass a complete social studies program. The aim, rather, is to design discrete units of varying lengths that fit together in a sequence so that there is some logical progression in the material covered from the beginning of a child's education through the end of his elementary schooling. The basic units are designed to be supplemented by material contributed by individual school systems, although the units themselves might well form a large part of a total social studies curriculum. The Planning Committee recognizes that its exploration into the building of an elementary social studies curriculum is only one of several or even many possible ways to perform the task.

The elementary program at the present time is still in the early stages of planning and trial. It will be a series of sequential units created, for the most part, within the framework of the social sciences, especially anthropology, archaeology, sociology and economics, although much attention will also be devoted to the skills of reading and writing and to the study of language, literature, art and music, as it appropriately occurs within each unit.

Among the basic aims of the program are these:

--To give children as deep an understanding as possible of themselves and the cultural world, both past and present, in which they live.

--To provide an introduction to some of the basic ideas of social science, such as pattern and function, evolution, etc.

--To provide an introduction to the methods of social science, to the rules of evidence and the creation and testing of hypotheses.

--To do all of these things by creating educational materials and methods that allow children, in a sense, to be social scientists, to work through real problems as much as possible on their own and to arrive at their own conclusions.

At the present stage of development, the work of the program is primarily concentrated in two major areas.

One of these deals with roughly the primary grades and is concerned with hunters and gatherers and human evolution, or the general problem of what it is to be human and how we became human. These primary grade units will deal comparatively with Eskimo, African Bushmen, and Australian Aborigine groups as representative of the hunting and gathering way of life and with the general field of human evolution. Included in the material being prepared for these units are a film ethnology of a Netsilik Eskimo group in Pelly Bay, Canada, and films on free-ranging primates in Africa.

The second area deals with the intermediate grades and is concerned with the origins of settled life, the domestication of plants and animals, the origins of urban life and the beginnings of a tradition that could be called Western in the Bronze Age Aegean. These intermediate units will deal with the effects upon human life of the Neolithic period and the subsequent rise of urban centers in both the New and Old Worlds, including a more detailed study of the Western tradition as it begins to emerge in Bronze Age Knossos, Mycenae, and Troy. A film study of origins of maize agriculture in the New World and a unit on origins of urban life in Mesopotamia are being prepared.

The building of trial units in all of these areas involves the creation and the testing of a variety of educational materials, including films, large amounts of reading material, sort cards, models, art work, and teacher guides. All of the material developed so far is experimental and will undergo trial and revision in schools before being made generally available.

II. AIMS AND GENERAL OUTLINE OF THE JUNIOR HIGH SEQUENCE

The principles governing the Junior High Sequence have been stated at various times by the Planning Committee and, in particular, have been set forth by Dr. Franklin Patterson who is in direct charge of the Junior High Sequence. These principles also reflect the experience gained in writing and testing the first and second editions of the American Revolution Unit and the experience gained in the preliminary work dealing with the Unit on Colonial America. These principles may be stated as follows:

1. Secondary school students--in fact all students--should grapple with the nature of their political culture.

> "The term political culture...refers to the specifically political orientations--attitudes toward the political system and its various parts, and attitudes toward the role of the self in the system. We speak of a political culture just as we can speak of an economic culture or a religious culture. It is a set of orientations toward a special set of social objects and processes."
> (Gabriel A. Almond and Sidney Verba, The Civic Culture, Princeton, New Jersey, 1963; Princeton University Press, page 13)

2. English and American History of the Seventeenth and Eighteenth Centuries document revolutionary developments in the American political culture.

3. Students should, therefore, study those crucial events of the Seventeenth and Eighteenth Centuries which dramatize the developments of the American political culture--developments which might be characterized as shifts from a "subject political culture" to a "citizen" or "participant political culture".

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1. For a contemporary discussion of the meaning of these political cultures and how they can be measured in a comparative study of five nations, see op. cit., pp. 3-43, 473-509, 526-551.

Assuming the validity of the above three principles, it seems that the political development from "Subject to Citizen" can well be dramatized in the Seventeenth Century by the following:

A. The English subject reveres Queen Elizabeth and is willing to defend her against the Armada.

B. The English subject is alienated from his ruler to the extent that he tries Charles I, finds him guilty, and beheads him.

C. The English subject finds it necessary to establish a new relationship with his ruler--making Parliament supreme and inviting a new ruler, William III, to take the throne.

Similarly, the political development from "Subject to Citizen" can be seen in the Eighteenth Century by the following episodes:

A. The American colonists accept London as the hub of their world, as the center for regulating their economic activities and their political life.

B. The Americans are alienated from the British Parliament and King, and are in revolution against them.

C. The Americans find it necessary to establish a new national order; they have a new vision as to the nature of the relationship between an individual man and his government.

These six episodes--three from the Seventeenth Century in England and three from the Eighteenth Century in America--have become the focal points for six units that are planned for the "Subject to Citizen" course in the eighth grade. Our experience has shown that three units can be handled simultaneously. It should be realized that the three units will always be at different stages of development. Currently the 1688 Unit is the least advanced; research is just beginning in this area.

The unit on Colonial America is farther along; some of its material has already been tried in the classroom, and it is expected that, as a result of the work during the summer of 1964, the first edition will be evolved which can be tried in some five or six classrooms this fall.

The American Revolution Unit is most highly developed; it has already been tried in quite a few classrooms; it has gone through two editions; it will be tried again this summer under the careful and special scrutiny of teachers, researchers, and evaluators. It is hoped that, as a result of the work during the summer of 1964, this material can be tried in perhaps as many as 30 classrooms during the year 1964-1965. We would then hope that the American Revolution Unit would be in final and finished form by June of 1965.

As a particular unit becomes finished, another one will be started so that, at all times, three units in various stages of development will be worked on for this course.

III. INTRODUCTION TO THE SENIOR HIGH SEQUENCE

The central proposition of this course of study, dealing with the Nineteenth Century is that throughout the past two centuries men have lived in a society that is in an important way different from all preceding societies. The difference is produced by the increasing capacity of man to manufacture power and by his increasing command over his environment, made possible by the steady enlargement of scientific knowledge.

This is not to suggest that the course of study will be the history of science and technology, but it is to say that science and technology have been increasingly an influence upon the way in which man orders his society and his culture.

Within this general context three special fields of investigation have been carried on in the past year: an opening unit on the development of the steam engine, a unit on what happened to the city of Manchester, England, in the 40 years following the introduction of steam power to the mills, and a third unit on the nature of the Darwinian theory and its impact on the thought of the Nineteenth Century.

When the work on these elements has been concluded, investigation will be begun on other areas not yet fully defined, which will include, however, some of the history of art and literature of the period and a description of the path of the idea of revolution from 1789 until at least 1914. The hope is that from such a course of study students can learn the nature of the mechanical forces that man has developed and can discover ways to control and direct those forces in the development of the modern society.